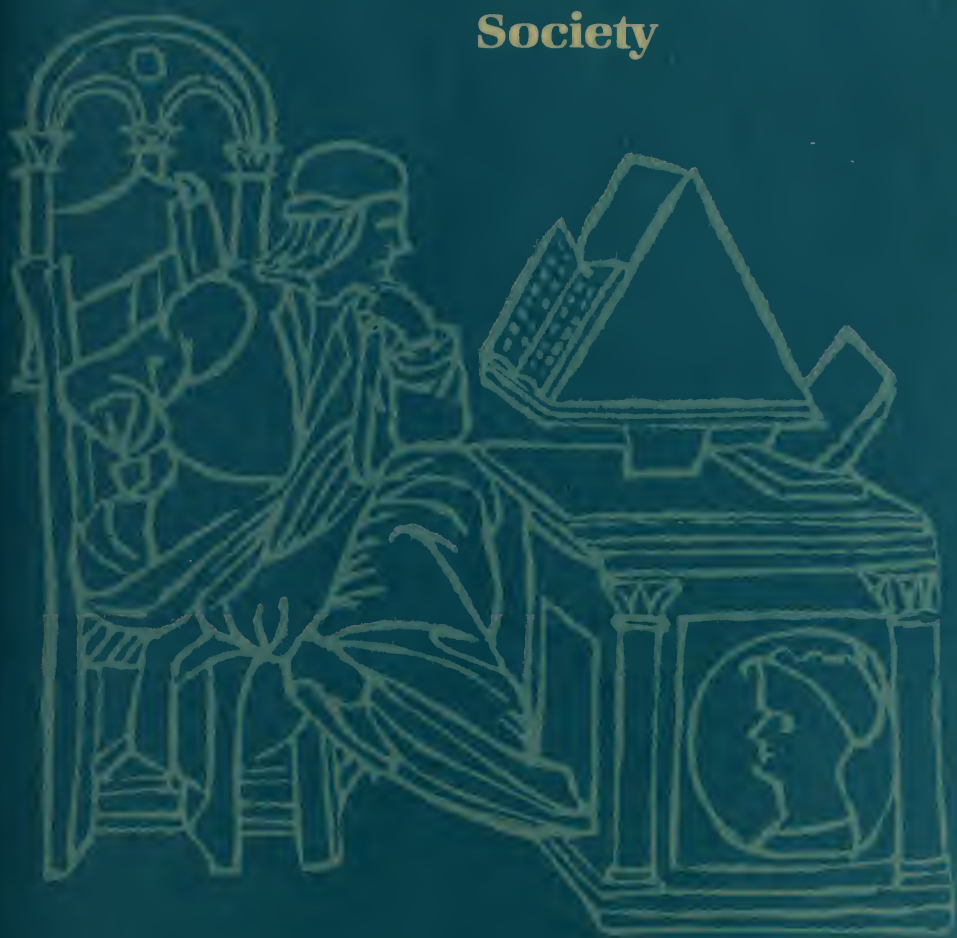


**Books  
in  
Philosophy,  
Religion,  
and  
Society**



**University of Massachusetts Press**

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# Political and Social Philosophy

## Schopenhauer and Nietzsche

Georg Simmel

Translated by Helmut Loiskandl, Deena Weinstein, and Michael Weinstein

Georg Simmel's *Schopenhauer and Nietzsche*, which appears here in its first English translation, contains Simmel's mature reflections on the two nineteenth-century German masters. The work represents Simmel's first major encounter with the dominant concern of his philosophical career, the question of the meaning of life. Through his critical analysis of the key arguments that structure Schopenhauer's and Nietzsche's thought, Simmel shows that each of his subjects presents a partial view of life: Schopenhauer stressing the transcendence of frustration through aesthetic denial and Nietzsche emphasizing the struggle to ascend to higher and more intense grades of experienced perfection.

For Simmel, each of the contrasting attitudes toward life must be embraced to serve the growth of the expansive self. Simmel's analysis, which anticipates contemporary accounts of "deconstruction," separates metaphysical presupposition from concrete experience, ranging over the leading problems of metaphysics, axiology, aesthetics, ethics, social theory, and religion. The result is a comprehensive portrait of two influential thinkers that is grounded in both historical sociology and philosophical anthropology.

The book is also crucial to a full appreciation of Simmel as a first-rate thinker of his generation who staked out a unique position, comparable and

complementary to that of Henri Bergson in France and William James in the United States. In this work, Simmel expresses for the first time the themes that he later developed in his original reflections on philosophy of life, and links those themes to his sociology. As a seedbed of Simmel's more specialized studies, the text makes an invaluable contribution to the current revival of his thought in the English-speaking world.

*Schopenhauer and Nietzsche* "is important because here Simmel presents his own views on epistemological and philosophical problems while he analyzes Schopenhauer's and Nietzsche's ideas on these subjects. Simmel's social theory is not understood well because it was interpreted without taking into account the *philosophical* works of Simmel. The book will not only contribute to the understanding of Schopenhauer and Nietzsche but it will contribute to the revision of current Simmel interpretations."—Michael Kaern, President, The Georg Simmel Foundation, Inc.

248 pp., cloth \$25.00/sd

ISBN 515 — X, LC 85 — 28869

1986

## Georg Lukács and Thomas Mann: A Study in the Sociology of Literature

Judith Marcus

Georg Lukács, the philosopher and literary critic, and Thomas Mann, the creative artist, were two towering figures in twentieth-century European intellectual life. Although they enjoyed a fruitful literary relationship, the two men never established an intimate friendship. In fact, Lukács once said that the only "dark spot" and "unsolved mystery" in his life was Mann's life-long unresponsiveness to him as a person.

Based primarily on Lukács's and Mann's early work, plus correspondence, unpublished archival materials, and interviews with Lukács, Katja Mann, Ernst Bloch, Arnold Hauser, and others, Part 1 of this study traces the development of the "spiritual-intellectual symbiosis" between Lukács and Mann that lasted at least until the First World War.

Part 2 turns to the question of the inspirational sources for Mann's fictional character, Leo Naphta, in his novel *The Magic Mountain*. Exploring the claim that Lukács himself was the model for this protagonist, Judith Marcus looks at the "Jewish intellectual" as an ideal type throughout Mann's oeuvre. She concludes that Naphta's totalitarian personality was inspired by the radicalism, rigidity, dogmatism, and asceticism of the young, then non-Marxist Lukács, and that it was in part these very traits in Lukács that stymied the growth of personal intimacy between the two men.

"A thoroughly scholarly, extremely well and imaginatively researched work. It also is very well written and

organized, and full of interesting insights."—Konrad Kellen, personal secretary to Thomas Mann

Judith Marcus is a research associate at the Graduate Faculty of the New School for Social Research. Her books include *Foundations of the Frankfurt School of Social Research* and *The Correspondence of the Young Lukács: Dialogue with Weber, Simmel, Mannheim, and Others, 1900 – 1920*. She is a Visiting Fulbright Scholar in Hungary.

208 pp., cloth \$20.00 (scd)  
ISBN 486 – 2, LC 86 – 1261  
May 1987

## Formative Writings, 1929 – 1941

Simone Weil

Edited and translated by  
Dorothy Tuck McFarland and  
Wilhelmina Van Ness

Simone Weil (1909 – 43) is widely recognized as one of the most brilliant and original minds of twentieth-century France. She dedicated herself to searching for answers to fundamental questions about the nature of oppression and the reasons for human exploitation. She attempted to alleviate suffering or share in it and, in the last years of her life, profoundly explored the relationship of the human condition to the realm of the transcendent.

Carefully translated and introduced, the texts in this volume make available for the first time in English an important selection of Weil's early writings. Although known to some primarily as a religious thinker, she also devoted enormous energy in her formative years to her work as a political activist and as a philosopher/teacher. The pieces in this collection reveal these other sides

of Weil and demonstrate the lines of continuity underlying her whole thought.

Written between 1929 and 1941, the texts cover a crucial and transitional period in Weil's life. "Science and Perception in Descartes" (1929–30), her philosophy dissertation submitted at age twenty-one, uses the doctrines of Descartes to support her own deep conviction that ordinary perception and ordinary work are of the same value as science for knowledge of the world. "The Situation in Germany" (1932–33) is a sequence of journalistic pieces written during the peak of her involvement in French Leftist politics. "Factory Journal" (1934–35) is her complete and unadorned record of the year she spent working as an unskilled laborer in three factories in the Paris region. The texts in "War and Peace" (1933–40) present the complicated pacifist position that Weil endeavored to sustain during much of the thirties. "Philosophy" (1941), an early essay from the last phase of Weil's life, indicates the direction of her mature thought on Eastern and Western art and mysticism, science, and philosophy.

Taken together, these texts represent invaluable primary source material on the evolution of Weil's thinking and on her chosen method of abstracting elements from her personal experience and transmuting that experience into considered thought. Even when highly theoretical, her writing was always concerned with the application of her intelligence—through education, study, work, political involvement, and the practice of contemplative attention—to concrete problems of human existence.

Dorothy Tuck McFarland is author of four books, including a study of Simone Weil published in 1983.

Wilhelmina Van Ness has been studying Weil's life and writings since 1964.

304 pp., cloth \$30.00(sd)  
ISBN 539–7, LC 86–6976  
February 1987 OBEC

## Simone Weil: Interpretations of a Life

Edited by George Abbott White

"This is an interesting and useful addition to the growing literature on Simone Weil, one of the deepest religious and social philosophers of our century. A collection of new critical and interpretive essays, it illuminates Weil's views on work and politics, asceticism and mysticism, Christianity and Marxism. Two of the ten essays are analyses of her famous 'The *Iliad*, or the Poem of Force'; the longest one deals with her work experiences. Most of the papers are primarily biographical, but they are all relevant to an understanding of Weil's philosophy. . . . Recommended."

—Choice

"Dismissed by some scholars as a cult figure, Weil is treated by others—including the eight writing here—as an illuminating source for contemporary thinkers and activists. Her vocations as teacher and religious inquirer are considered in these ten recently conceived essays, but primary focus rests on her social activism and political thought. . . . Staughton Lynd and White insightfully discuss Weil's role in the New Left and her work experiences; Conor Cruise O'Brien explicates her political theorizing; her essay on the *Iliad* receives attention from Joseph H. Summers. Highly accessible."

—Library Journal

224 pp., cloth \$18.00(sd), paper \$9.95  
ISBN 343–2(cloth), 344–0(paper)  
LC 81–7460  
1981



## **Between Philosophy and Politics: The Alienation of Political Theory**

John G. Gunnell

This book presents a rigorous critical analysis of academic political theory and its relationship to philosophy and politics. It explores, historically and analytically, what the author argues is the alienation of political theory.

John G. Gunnell sets out to destroy a number of myths that pervade the literature of academic political theory and in large measure have come to define it. These myths include the beliefs that the canon of classical texts from at least Plato to Marx constitutes a historical tradition that explains the present; that epistemology reveals the nature of scientific and social scientific explanation and provides the foundation of scientific theory and knowledge; that philosophy and political theory can discover and articulate transcendental grounds of political judgment; that politics is something more than a conventional form of human action or has some essential character that explains it and gives it value; and that academic discourse about politics is equivalent to political discourse.

"Gunnell has been a trenchant and iconoclastic critic of academic political science for nearly two decades. This book is a well-assembled synthesis and elaboration of his past work. . . . This work should be read by all who care about the practice of political science today."—*Choice*

256 pp., cloth \$25.00(sd), paper \$12.95(sd)  
ISBN 497 — 8(cloth), 498 — 6(paper)  
LC 85 — 14106  
1986

## **Class and Civil Society: The Limits of Marxian Critical Theory**

Jean L. Cohen

In this impressive critique of Marxian class theory, Jean L. Cohen contends that Marx's most fateful error was the equation of the institutions of modern civil society with the class relations of the capitalist mode of production. The inability of neo-Marxism to account for the stratification, structure, or social movements of contemporary Western societies can be traced back to this original and inherited problematique. Reviewing subsequent arguments, Cohen considers four basic types of neo-Marxian theory: theories seeking a revolutionary subject other than a class, "new working-class theories," structuralist Marxist class analysis, and theories of the "new intellectual class." She then addresses recent post-Marxist approaches to the analysis of social movements. Her thesis is that no new critical theory of society will be adequate unless it is based on a revised assessment of the institutions of modern civil society. Among the writers considered are Claus Offe, Nicos Poulantzas, Jürgen Habermas, Alain Touraine, and E. O. Wright.

"Provides a fresh and penetrating argument that is both a political critique of Marxism and a theoretical critique of Marx. . . . I would not be surprised if this tightly argued scholarly treatise became an important source for a post — Marxist Left in America and elsewhere."

—Claus Offe, University of Bielefeld

"This is a vigorous and incisive critique that, remaining firmly within the Marxist tradition, represents a

significant further advance in the synthesis of social thought."

—Peter Calvert, *American Journal of Sociology*

Jean L. Cohen is assistant professor of political science at Columbia University. She has published widely in a variety of social scientific journals, including *Social Research*, *Telos*, *Contemporary Sociology*, *Dissent*, and *Praxis International*. Cohen is also an associate editor of *Telos* and *Dissent*.

276 pp., \$22.50(sd) cloth, \$10.95(sd) paper

ISBN 380 — 7(cloth), 572 — 9(paper)

LC 82 — 11104

Cloth 1983, paper June 1987

OBEC

## **The Voices of Time: A Cooperative Survey of Man's Views of Time as Expressed by the Sciences and by the Humanities**

Second edition

Edited with a new introduction by

J. T. Fraser

An alternate selection of the Library of  
Science and the Natural Science  
Book clubs

*The Voices of Time* contains twenty-seven original essays by leading scientists and humanists, dealing with the idea and experience of time. The chapters, together with the introductory, connecting, and concluding sections by the editor, make the book the most comprehensive, collective statement about the role of time in philosophy, religion, biology, psychology, physics and astronomy, literature, and the cultural setting. The second edition carries Fraser's long new introduction, "Toward an Integrated Understanding of Time." First published in 1966, the book received several major reviews including:

"A landmark."—*The Kirkus Service*

"A prestigious, multidisciplinary effort. . . . highly recommended."

—*Library Journal*

"A remarkable book. . . . It covers a vast range of human feelings and thought, and extends into some of the most obscure areas of recent scientific discovery."—Lord Brain in the *Lancet*

"Deserves the highest praise for bringing together in a single volume such a cluster of distinguished scholarship."—*Science*

772 pp., illustrations

paper \$15.95(sd), ISBN 337 — 8, LC 81 — 3025  
1981

## The Existential Sociology of Jean-Paul Sartre

Gila J. Hayim

Naming this work one of the Outstanding Books of 1980 — 81, *Choice* wrote: "While one would ordinarily recommend secondary texts like this only to graduate libraries, this particular book is an exception. Indeed, it would be useful in any library. Hayim deals with a neglected aspect of Sartre's work: his theories of community and group interaction. Thus, she makes Sartre available to a wider audience, i.e., to sociologists and others interested in these topics. Moreover, she shows a new side of Sartre to even dedicated Sartre readers. Most people are familiar only with the postwar Sartre and have not delved into the later Sartre, which tries to make a connection between his early ideas about the individual and his later ones about society. Last, the book is so straightforward and concerned about the novice reader that even undergraduates could read it and be able to use it in their research. This book is particularly exciting since it makes difficult concepts intelligible and makes philosophy useful for other disciplines."

"One of the principal virtues of Hayim's slim volume is a lack of concern with the sticky details that have for so long exiled Sartre's capricious terminology and illustrations into the tenebrae of strictly academic discourse. Far from depicting him in mainstream sociological tones, Hayim's portrait of Sartre is cogent, unpretentious, and a welcome breath of fresh air."

—Eleni Mahaira-Odoni, *Telos*

Gila J. Hayim teaches sociology at Brandeis University.

176 pp., paper \$8.95(sd)

ISBN 381 — 5, LC 80 — 10131

1980

## Abortion: Moral and Legal Perspectives

Edited by Jay L. Garfield and Patricia Hennessey

"The intensely emotional debate about abortion is not conducive to polite intellectual debate about metaphysics, moral philosophy or constitutional theory. And if this leaves a gap in our capacity to understand and resolve the abortion question, 'Abortion' fills it. Jay L. Garfield, who teaches philosophy at Hampshire College in Amherst, Mass., and Patricia Hennessey, a practicing attorney in New York, have compiled 12 essays on abortion by experts in jurisprudence, philosophy and bioethics. Beginning with a lucid exposition of the Supreme Court's *Roe v. Wade* decision that made abortions legal, this ambitious anthology evolves into an arcane discussion of some very murky questions. What is the nature of 'personhood' and what is its relevance to the abortion debate? What is the moral relationship between mother and fetus and what are the mother's rights to privacy and personal autonomy? Should we empower the state to define and enforce a moral obligation to bear a child, once conceived? The contributors differ in their answers and in their approaches to resolving the basic question about a fetal right to life. One essay suggests that deciding when human life begins is a simple matter of legislative discretion: let Congress decide, the way it decides what constitutes a violation of voting



rights under the 14th Amendment. Others suggest that perhaps we should not attempt, collectively, to resolve the question at all. It is doubtful that anyone will be persuaded by these essays. But some . . . may be enlightened."

—*New York Times Book Review*

344 pp., cloth \$30.00(sd), paper \$13.95(sd)  
ISBN 440 — 4(cloth), 441 — 2(paper)  
LC 84 — 8739  
1984

## The Play of the World

James S. Hans

"Hans offers a brief but complex theory of play, and cautions at the outset that he is not writing a treatise on game theory as some may think. Play, he asserts, is at the center of all human activity, in all cultures, and at all times. Furthermore, it 'always involves and is always a part of production and desire.' This view of play is examined in relation to 'language,' 'the aesthetic,' 'the socio-economic,' and 'the ethical.' Hans rejects capitalism; while he seems to dismiss Marxism as well, he nonetheless accepts its principle of 'to each according to his needs,' as preferable to a system of production for its own sake. . . . Some familiarity with the works of Johan Huizinga, Roger Caillois, Jacques Derrida, Gilles Deleuze and Felix Guattari is assumed."—*Library Journal*

224 pp., cloth \$15.00(sd), paper \$8.95  
ISBN 324 — 6(cloth), 325 — 4(paper)  
LC 80 — 39630  
1981

## The Philosophy of Vegetarianism

Daniel A. Dombrowski

Naming this book one of the outstanding academic books of the year, *Choice* wrote: "Dombrowski presents the history of philosophical vegetarianism in the West from Hesiod to Rorty and Hartshorne, with the great majority of the work being devoted to the Greeks and Romans. He critically assesses the theories of the earlier thinkers with tools derived from the contemporary debate concerning dietary ethics and animal rights, and, concomitantly, uses the insights of the ancients (such as Pythagoras, Empedocles, and Plutarch) to critique modern positions. Throughout, the author accepts vegetarianism as the morally correct diet. . . . His clear and succinct account of the history of philosophical vegetarianism is a unique and valuable contribution to contemporary debates concerning the ethics of diet. Excellent annotated bibliography."

"This book is an important contribution both to the current philosophical debates concerning the moral status of animals, and to the history of ideas. In this extremely well documented work, Dombrowski traces the arguments for vegetarianism from Pythagoras through the Hellenistic era, and ends in a discussion of current debates. Most of the current arguments for philosophical vegetarianism can be found in the works of ancient Greek philosophers, and Dombrowski's clear exposition of these arguments is both scholarly and often surprising."—*Quarterly Review of Biology*

192 pp., cloth \$20.00(sd), paper \$9.95  
ISBN 430 — 7(cloth), 431 — 5(paper)  
LC 83 — 18125  
1984  
Paper is OBEC

## Wittgenstein: Language and World

John V. Canfield

"It is an admirable work—careful, painstaking, lucid, informed, good interpretations of Wittgenstein."

—Norman Malcolm, author of *Ludwig Wittgenstein: A Memoir*

"Canfield's book provides a new and convincing account of such important concepts of Wittgenstein's later philosophy as 'criterion' and 'grammatical truth.' A great virtue of the work is the way in which it makes apparent the continuity between Wittgenstein's early and later philosophy. An important book for the philosophy of language as well as for Wittgenstein scholarship."

—Alasdair Urquhart, Department of Philosophy, University of Toronto

"This is a profound, elegantly written and elegantly argued work which for all its rather slender size says an immense lot about and probes a very deep way into Wittgenstein and linguistic philosophy in general. It is a work that is calculated not only to initiate much new thought and reconsideration of Wittgenstein and his purported solutions to problems but to propose formats for carrying out those investigations."—*Review of Metaphysics*

240 pp., cloth \$18.50 (sd)

ISBN 318 – 1, LC 81 – 4522

1981

## The Acts of Our Being: A Reflection on Agency and Responsibility

Edward Pols

"Pols's book is of very high quality. It lays bare what appear to be the basic issues in any philosophical account of human action. One can now only hope that it will enjoy the privilege of every good philosophical work: to be widely read and discussed."—*Canadian Philosophical Reviews*

"His general aim with regard to human agency and human action is to show that, yes, things really *are* as they seem, i.e., that our common sense view that we ourselves originate our actions and are responsible for them, a view which more often than not is found to be contrary to scientific dogma, is in fact the correct view. His general strategy is to blaze a *via media* between the immediate prejudice which favors *prima facie* rational agency and the authoritative physiology which pretends to dispense with the concept of 'agent.' "

—*Review of Metaphysics*

"A short review does scant justice to the richness and complexity of this book. . . . his arguments are worth careful study by philosophers of all stripes."

—*Philosophical Books*

Edward Pols teaches philosophy at Bowdoin College. His books include *The Recognition of Reason*, *Whitehead's Metaphysics*, and *Meditation on a Prisoner*.

248 pp., cloth \$20.00 (sd)

ISBN 354 – 8, LC 81 – 16319

1982

## The "Symposium" of Plato

Translated by Suzy Q Groden

Edited by John A. Brentlinger

Illustrations by Leonard Baskin

One of the standard texts used in courses on classical philosophy, this book was praised by *Spectrum*:

"For twenty-three hundred years the depth and beauty of Plato's thought has worked its magic upon the spirit of western civilization. Yet today's scholars continue to unveil bits and pieces of his mysterious metaphysic. One of Plato's best-known and best-loved dialogues, *The Symposium*, has recently been translated by Suzy Groden, in a style which simply reaches out and seizes even the laziest of readers, while sacrificing not a single one of the innumerable innuendoes and multiple entendres so common to Plato's playful movements. . . . This is a brilliant and uniquely engaging translation with critical and speculative commentary by a first-rate scholar, and etchings by an excellent artist on the topic of 'love' as seen through the eyes of history's greatest genius."

144 pp., illustrations

cloth \$12.00(sd), paper \$6.95(sd)

ISBN 039 — 5(cloth), 076 — X(paper)

LC 79 — 103478

1970

## Classical American Philosophy

### Speculative Pragmatism

Sandra B. Rosenthal

Classical American pragmatism is rich with insights and suggestive philosophical directions. Yet oddly, until now no one has ever published a systematic pragmatism incorporating a speculative pragmatic metaphysics.

In this book, Sandra Rosenthal shows that Classical American pragmatism represents not just a historical period, but also a philosophic spirit that can be captured, systematized, and further developed as an ongoing philosophic enterprise and as a philosophy still in the making. Synthesizing and building upon the writings of Charles S. Peirce, William James, John Dewey, C. I. Lewis, and George Herbert Mead, the author develops a systematic position around the pragmatic themes of purpose, experience, community, and value, and the problems of the relation between thought and action, meaning and verification, process and structure, and creates a new understanding of philosophical system itself. The metaphysical vision she constructs attests to the renaissance of American pragmatist thought and raises the discussion of pragmatism to a new level of sophistication.

"A deep and well-wrought attempt to synthesize the thought of the classical

American philosophers. This book is original, intriguing, careful and coherent in its presentation of a viable contemporary metaphysics."

—John J. McDermott, Texas A&M University and editor, *The Philosophy of John Dewey*

"Sandra Rosenthal advances the American philosophical tradition in a bold and imaginative way. By stressing the remarkable similarities of the great pragmatists, she develops a consistent and sensible philosophical vision of the world and of our place in it. This is an important contribution to philosophy in the American vein."—John Lachs, Vanderbilt University

"There is no doubt that it is one of the best books ever written on American Pragmatism as a philosophy."

—Klaus Oehler, Universität Hamburg

"It is my considered opinion that *Speculative Pragmatism* may turn out to be the most important book on pragmatism published in this decade. Never before has a scholar attempted comprehensively to formulate the metaphysical vision common to all the classical pragmatists."—Peter H. Hare, SUNY at Buffalo and editor, *Transactions of the Charles S. Peirce Society*

Sandra B. Rosenthal is professor of philosophy at Loyola University, New Orleans.

224 pp., cloth \$25.00 (sd)  
ISBN 526 - 5, LC 85 - 31813  
1986

## **Streams of Experience: Reflections on the History and Philosophy of American Culture**

John J. McDermott

Foreword by Norman Grabo

This volume examines what John J. McDermott considers the American "streams of experience" and shows how these experiences affect us in a distinctively American way. McDermott discusses such issues as death, loneliness, transiency, the handicapped, the bomb, pollution, violence, cultural literacy, urban aesthetics, and the meaning of America and the end of the twentieth century. He compels us to ask ourselves, in the spirit of Emerson, not only what we know but what we should do.

"McDermott's work is founded on two hypotheses: that America's great philosophical writers constitute a genuine intellectual lineage, however intricate and subtle; and that this native tradition is a lens that can help us to understand what America is all about. . . . No other commentator on American intellectual history has a more original conception, nor is any more willing to drive it to its logical conclusions."  
—*New England Quarterly*

"This book is good reading. It is the song of man and philosophy, more especially the song of America and American philosophy. . . . What [Americans] have to offer a new global culture of the twenty-first century are the theses of American culture and American philosophy: vibrant pluralism, positive provincialism, inter-relatedness, transience, anti-eschatology, melioristic politics, commitment to growth while attending to the less fortunate. . . . a perceptive



and delightful book."—E. M. Adams,  
*Review of Metaphysics*

"A vibrant, flowing discourse which [creates a framework for] American culture, its history and philosophy, from the Puritans through the American classical pragmatists. . . . No one has so powerfully penetrated and articulated the sanctification of experience and thus the depths of religiosity that lie within the movement of American pragmatism as has John McDermott. . . . an extraordinary contribution to American pragmatism, to American studies, and to culture theory."—*Transactions of the Charles S. Peirce Society*

John J. McDermott is Distinguished Professor of Philosophy at Texas A&M University and professor and head of its Department of Humanities in Medicine. He is editor of *The Philosophy of John Dewey* and *The Writings of William James* and author of *The Culture of Experience: Philosophical Essays in the American Grain*.

296 pp., cloth \$25.00/sd

ISBN 496 — X, LC 85 — 16494

1985

## Time and Reality in American Philosophy

Bertrand P. Helm

From the end of the Civil War to the beginning of World War II, American philosophers produced a complex and sophisticated body of thought. Six men in particular were responsible for shaping American philosophy: Charles S. Peirce, William James, Josiah Royce, George Santayana, John Dewey, and Alfred North Whitehead. This book argues that all six held in common the conviction that the main problems of philosophy center on the nature of time and time's relation to reality. This con-

viction not only gave rise to much that uniquely characterized classical American philosophy, but also reflected and helped fuel a North American preoccupation with time, beyond the specialized world of philosophy.

Bertrand P. Helm here offers a major study of the reflections on time by American classical philosophers. It is a disciplined and scholarly work that examines how each of these six men, writing in an era when the very concept of time was being perceived in radical new ways, brought important issues into focus: questions of flux and process, continuity and change, and the means of finding value in a rapidly evolving world.

"It is a scholarly and well-researched exposition of the doctrines of time and the role of time in American philosophy. . . . This is the reference book on time in American philosophy, well written and well thought out. Very good notes; good index. An excellent book."—*Choice*

"This is a very serious and solid piece of philosophical exposition. Helm obviously knows the primary texts of his six thinkers and he has effectively brought their philosophy of time to the fore. The prose is clear, especially considering the difficulty of the material. . . .

"This is the kind of book that I, and others like me, would buy. It would be used as a reference work, for it is rich in textual attribution and analysis. It will be *the* book on the philosophy of time in classical American philosophy."

—John J. McDermott, Texas A & M University

Bertrand P. Helm is professor of philosophy at Southwest Missouri State University.

264 pp., cloth \$27.50/sd

ISBN 493 — 5, LC 85 — 8583

1986

## Finite Perfection: Reflections on Virtue

Michael A. Weinstein

"Current thinking about ethical life is largely nurtured by the antagonism between neutral public frameworks and private ethical preferences. In this pensive, elegantly written, and often autobiographical study, Weinstein seeks to vindicate the personal, inner-directed character of moral conduct, the notion that 'virtue is thoroughly individual.' . . . In its individualist focus, the study means to offer an alternative to Alasdair MacIntyre's treatment of virtue as a community based practice nurtured by common moral traditions and a shared historical narrative. Countering MacIntyre's critique of solitary Nietzschean man whose standards of judgment are 'beyond appeal,' Weinstein finds precisely in such solitude—which he terms 'radical separation'—the moral grounds for 'affirming finite life.' Apart from the Nietzschean legacy, *Finite Perfection* draws on a galaxy of thinkers endorsing in varying ways a blend of vitalism and existentialism—with 'vitalism' standing for the primacy of a natural life-process and 'existentialism' stressing reflexive self-expression.

"As a contribution to ongoing ethical discussion, *Finite Perfection* is admirable for its verve, its sobriety suffused with subtle passion, and its captivating prose; unburdened by scholastic apparatus, the study clearly bears the mark of an independent mind."—*Journal of Politics*

176 pp., cloth \$22.50(sd), paper \$9.95

ISBN 474 - 9(cloth), 475 - 7(paper)

LC 84 - 16215

1985

## The Wilderness and the City: American Classical Philosophy as a Moral Quest

Michael A. Weinstein

"Classical philosophy means Josiah Royce, C. S. Peirce, William James, John Dewey, George Santayana: there were giants in the earth in those days. Remarkably, when Weinstein brings together these diverse philosophers, they seem to be talking to each other. Coherences emerge, yet without strain. All of these thinkers had to do with the 'death of God' in old conventional senses, and all of them somehow turned affirmative by seeing a 'city' of values, chiefly moral, beyond the wilderness of doubt. Weinstein speaks up for 'vitalism' and 'individualism' and believes that American philosophy can be revitalized by individuals who care to probe. He does."—*Christian Century*

"Borrowed from Royce, the terms 'wilderness' and 'city' represent respectively the doubt that overtakes the thinker when separated from, or lost to, society formed by conventional morality, and the community under the governance of morality. As Weinstein construes the classic American philosophers, all but Santayana present philosophies that lead them out of the wilderness, felt most intensely by James, and propose theories that call for moral and social commitments. In this fundamental sense, classic American philosophy is deemed to be a moral quest. As Weinstein traces the course of classic American philosophy, there is a movement from the idealism of Peirce and Royce through the pragmatism of James to the naturalism of Dewey and Santayana.

"On Weinstein's account and in spite of his insinuations that classic American philosophy is developmental and

dialectical, it did not reach a fulfilling climax. Santayana stands apart from the other four in that he never subordinates the mission of the philosopher as essentially contemplative to the practical commitment to moral and social action recommended by James and Dewey."

—*Review of Metaphysics*

176 pp., cloth \$17.50(sd)

ISBN 375 — 0, LC 82 — 4769

1982

## **William James's Philosophy: A New Perspective**

Marcus Peter Ford

"While most of this volume is taken up with arguing interpretations of James, its guiding thesis is that 'the significant insights and salient concepts,' some eight in number, of James's work reappear and receive their systematic statement and justification in Whitehead's work. . . . His use of the James texts is delicate and the discussion hermeneutically sound. He disagrees with many of the interpreters of James in several crucial areas, states his own interpretations clearly and firmly, and argues his case responsibly. Among the issues dealt with: the grounds for James's rejection of the self as a stream of teleological thoughts or experiences; his early rejection of the existence of an unconscious mind and his later and prominent acceptance of it; his recognition of the need for metaphysics and his unhappiness with his failure to develop one; the erstwhile phenomenism and more constant and finally victorious panpsychism of his metaphysical views; the realism intended in his epistemological pragmatism, buried though it often was in linguistic and conceptual confusions; and the moral meaning of his will-to-believe essays. The book is

controversial in approach, thoroughly scholarly in its tone, uncomplicated and direct in its presentation of complicated problems in exegesis, unusually well printed, readable, and useful."

—*Religious Studies Review*

"It is a pleasant surprise to find that the work is done so well. For the most part Ford writes clearly, avoids distractions, and keeps the reader informed of his progress by concluding each chapter with a short summary of that chapter. He has organized the material so that a newcomer to the writings of James will find in this book a convenient guide to a systematic reading of those writings. By acknowledging the controversial nature of certain views of his own, and by presenting typical arguments of philosophical opponents, he recommends to the reader a small roster of specialists whose own work will certainly repay further study. And some of Ford's own arguments, leading to what seem to be unorthodox conclusions, may give the James scholar sufficient reason to go over the textual evidence one more time."—*Dialogue*

136 pp., cloth \$13.50(sd)

ISBN 366 — 1, LC 81 — 16314

1982

## **William James on Exceptional Mental States: The 1896 Lowell Lectures**

Edited by Eugene Taylor

"Along with other scholars as well as archivists at Harvard, Taylor discovered the Harvard Library Charging Records that were kept through 1896 and then reconstructed the history of Harvard's Library classification systems in order to figure out how to read them. These records indicated every book that James checked out of that Library from the time he entered the Lawrence Scientific School through the year he gave his 1896 Lowell Lectures. Many of these books, especially those charged between 1889 and 1896, also turned out to include annotations by James that were keyed to topics concerning exceptional mental states. Taylor then searched the Boston Public Library for newspaper accounts of the various Lowell Lectures on exceptional mental states, and succeeded in finding them, including long, verbatim quotations. For all of this, James scholars, especially those who care to understand James in his own context, owe a great debt to the independent, downright courageous scholarship achieved by Taylor.

"Before the publication of this book, Taylor had published various essays stemming from his discoveries, and he had delivered his reconstruction of James's 1896 Lowell Lectures before audiences in the Boston/Cambridge area. But now we have his reconstructions in the form of a book, in fact a good book. It is good because it brings fresh light to the seriousness with which James took the then novel investigations of 'the hidden self' being executed by investigators like the French psychologists Janet and Binet, the German physiologist Kraft-Ebbing, and

the British psychical researcher F. W. H. Myers (to name just a few of the relevant authors that James studied intensively and extensively). It is good because it reveals James's connections with and impact upon the emerging school of Boston abnormal psychologists led by clinicians like James Jackson Putnam and Louville Eugene Emerson, as well as other relatively bright lights outside the Boston area like Bernard Sachs, but even more significantly, C. G. Jung. It is good because it corrects previous neglect, misinterpretation, and faulty reconstruction of James's 1896 lectures and the role they played in James's career; one that was focussed rather continuously on the concatenous relations among issues in religion, philosophy, and health care."

—*Transactions of the Charles S. Peirce Society*

240 pp., paper \$10.95

ISBN 451 - X, LC 84 - 16475

1984



## Charles S. Peirce: From Pragmatism to Pragmaticism

Karl-Otto Apel

Translated by John Michael Krois

"Apel's study traces the development of Peirce's thought through the sixty years of his prolific philosophical career. This study is a *must* for all serious students of American philosophy in general and for Peirce scholars in particular. It is intelligent and sensitive. It succeeds in situating Peirce's work among the thinkers of his own time and points out in great clarity its relevance for the intellectual challenges of our time, theoretical and practical. Dr. Krois, therefore, is to be thanked for making available in such readable English this perceptive and provocative interpretative study."

—*Transactions of the Charles S. Peirce Society*

"Apel begins with a Kantian first stage, followed by the 'classically' conceived pragmatism of the second, the mainly metaphysical and evolutionary developments of the third, culminating in a fourth stage where Peirce rejects the term 'pragmatism' in favor of 'pragmaticism.' Apel's careful and thorough analysis goes a long way toward accomplishing his purpose of exhibiting the underlying unity of Peirce's thought. . . . highly recommended."

—*Choice*

288 pp., cloth \$22.50(sd)

ISBN 177 – 4, LC 81 – 3337

1981

## Philosophy and Science

### Time, Science, and Society in China and the West:

### The Study of Time V

Edited by J. T. Fraser, N. Lawrence,  
and F. C. Haber

An alternate selection of the Library of  
Science and the Natural Science Book  
clubs

For the first fifteen centuries of Western civilization, the Chinese were far ahead of Europe in applying their knowledge of nature to useful purposes. Why, then, did modern mathematized science, with all its implications for advanced technology, rise meteorically in Renaissance Europe rather than in China? Prompted by this observation, Joseph Needham explored the paradox three decades ago in what he termed "The Scientific Revolution Problem."

This collection of original papers continues the exploration. Focusing on the idea and experience of time, twenty-four scholars from China and the West speak of the different aspects of cultural life and tradition that favored the creation of mathematized science in Europe and discouraged such development in China.

An understanding of this cultural history is of interest to modern China, which labors to join the advanced scientific and technological communities of the world. It is also of interest to those concerned with the position of science and technology in the West, since a comparative interpretation of the origins of Western advances helps identify the many

problems those very advances have created.

Author and editor of numerous books, J. T. Fraser is Founder of the International Society for the Study of Time. The late N. Lawrence was Massachusetts Professor of Philosophy at Williams College. F. C. Haber is professor of history at the University of Maryland, College Park.

288 pp., illustrations, cloth \$35.00 (sd)  
ISBN 495 - 1, ISSN 0170 - 9704  
LC 79 - 640956  
1986

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## The Genesis and Evolution of Time: A Critique of Interpretation in Physics

J. T. Fraser

A Library of Science alternate selection

In naming this volume one of the Outstanding Academic Books for 1982, *Choice* wrote: "The author of this fascinating and thought-provoking study has for many years pondered the intricacies of the nature of time. He presents a highly original view—that the successively more complex levels of organization of matter and radiation comprising the universe are associated with a hierarchy of temporalities. . . . Clearly and engagingly presented, with wide-ranging illustrations of the ideas, the argument is carefully developed through consideration of special relativity theory, quantum theory, thermodynamics, general relativity theory, and organic evolution."

"What is particularly attractive is the

clear presentation of contemporary quantum theory in its relation to relativity theory and current cosmology. The author's suggestion that on the quantum level our higher-level notions of a space/time distinction and a temporal direction *simply do not apply* seems an important philosophic insight. . . .

"This is a clear, well reasoned book which offers a new way of understanding the relation of the philosophy of time to the scientific theories and empirical findings of contemporary science."—*Review of Metaphysics*

224 pp., cloth \$20.00(sd)  
ISBN 370 — X, LC 82 — 8622  
1982  
OBEC

## Constructive Philosophy

Paul Lorenzen

Translated by Karl Richard Pavlovic

*Constructive Philosophy* is the first major collection for the English-reading world of the writings of the outstanding German philosopher and mathematician Paul Lorenzen. Founder of the "Erlangen School," a major force in West German intellectual life, Lorenzen and his colleagues have been methodically tracing technical and scientific thought to their sources in everyday activity. The work is termed "constructive" because it in fact rigorously reconstructs individual areas of scientific knowledge from their bases in nonlinguistic and pretheoretical human practices.

Lorenzen's essays provide an overview of constructive philosophy and demonstrate its approach to the foundations of mathematics, including arithmetic, geometry, and probability theory. They also explore the signifi-

cance of constructive philosophy for the physical and human sciences.

The most noteworthy features of constructivism are that it is both demonstrative and normative. By showing that scientific procedures and theories have a basis in nonlinguistic procedures, Lorenzen avoids the infinite regress inherent in attempts to produce axiomatic foundations for science. He then shows that by using linguistic operations, similarly founded, these procedures can be expressed in propositions and then further refined to construct individual scientific theories. In this way, Lorenzen and the constructivists illuminate the normative aspect of science, its ability to guide and regulate technical practice and to enunciate a regulatory principle for the production of science.

"Lorenzen is the most original German philosophical voice of his generation."—Ian Hacking, Victoria College of the University of Toronto

"Lorenzen has brought the development of the philosophical work of the greatest modern philosopher of knowledge, Immanuel Kant in the late 18th century, to its highest and most incisive stage. Lorenzen, in this respect, is the figure of the second half of the 20th century corresponding to that of the eminent masterly neo-Kantian philosopher of the first half of our time, Ernst Cassirer."—Robert S. Cohen, Boston University

Former associate director of the Center for Applied Philosophy at the University of Florida at Gainesville, Karl Richard Pavlovic is a member of a consulting firm.

344 pp., cloth \$30.00(sd)  
ISBN 564 — 8, LC 86 — 25003  
July 1987



## In Search of the Person: Philosophical Explorations in Cognitive Science

Michael A. Arbib

For twenty-five years Michael Arbib has been studying the workings of the human brain and developing new approaches to the design of intelligent machines. These concerns have often led him to ponder philosophical questions about the nature of mind and knowledge. In this book, Arbib offers a stimulating, speculative discussion of cognitive science and its relation to larger philosophical and social issues.

Arbib proposes a theory of mental schemas to explain how the individual brain represents the world around it. He builds on Piaget's studies of how children learn and on his own work in brain theory and artificial intelligence to show how the concept of schemas can be used to link cognitive science to the study of persons in society. He then employs this "schema theory" as a way of looking at various constructions of reality, including those of Chomsky, Freud, Marx, and Habermas. In the final chapter, he addresses the question of human freedom and suggests a means of avoiding the apparent limitations of mechanistic explanations for human mental processes.

"A distinguished cognitive scientist, Arbib offers a novel view of the human mind and a distinctive view of the human person. . . . Anyone who thinks about the presuppositions and philosophical implications of cognitive science should read this book."

—Choice

"Cognitive science is a strong and serious movement today. . . . Basically, it is a new way of looking at cognition—human and machine. Obviously, such a new way, if it is even halfway successful,

has implications for a number of human concerns that are quite outside its proper scientific domain. Arbib tackles these courageously, skillfully, and, thank God (or the God-schema) sensibly.

"The first two chapters on perception and language, approximately, are Arbib's anchor in cognitive science. Then he takes off: Freud, society, Marx, religion, Chomsky, free will, inter alia. How well does he succeed? He presents a coherent, informed, reasonably systematic and consistent viewpoint.

. . . the book is well written, easy to read, amusing. I think a lot of people will read this little book in two evenings or three and be stimulated, well entertained, roused to oppositions, etc."

—Walter Kintsch, University of Colorado, Boulder

Michael Arbib is professor of computer science, neurobiology, and physiology at the University of Southern California. His books include *Brains, Machines, and Mathematics*, *The Metaphorical Brain*, and *Computers and the Cybernetic Society*.

176 pp., cloth \$20.00(sd), paper \$9.95

ISBN 499 — 4(cloth), 500 — 1(paper)

LC 85 — 14152

1985



## **Clockwork Garden: On the Mechanistic Reduction of Living Things**

Roger J. Faber

This book is addressed to those who are alarmed by the acceptance of increasingly mechanized views of the organic world. Spurred by successes in molecular biology, the proponents of mechanistic reduction in the physical and natural sciences continue to advance confidently. Yet a mechanistic account of behavior seems to contradict our idea of human beings as moral agents. In its extreme form, mechanistic science portrays a person as nothing more than a complex pattern of motion that molecules construct as they interact in large numbers. Where, then, is the theoretical support for a humane view of human nature?

In searching for a strong reply to mechanistic accounts of the natural world, Roger Faber argues that anti-reductionists have largely underestimated their opponents. He first examines antireductionist arguments, particularly those that might command the respect of natural scientists. While sympathizing with the antireductionists' intent, he demonstrates that even the best contemporary antimechanistic arguments are inadequate. Their chief failure, he shows, is their refusal to address the ancient riddle of mind and body.

Faber then turns to quantum mechanics, reviewing that theory for a lay audience. He argues that quantum mechanics itself helps to explain the nature of living things and provides support for a belief in human beings as causal agents in the affairs of the world. The notion of causality he provides is distinct from the familiar causation of physics, and it affords a new perspec-

tive on the interaction between mind and matter.

"The book is well written, has a fluent style, and is rich in metaphor. . . . Faber deftly weaves into his argument quantum mechanical concepts in a novel manner that excites astonishment. There is much to admire and reflect on, and it is a tribute to the clarity of the discussion when one adds that there is also much to disagree with."

—Edward Harrison, University of Massachusetts, Amherst

Roger J. Faber is professor of physics at Lake Forest College.

280 pp., cloth \$25.00(sd)  
ISBN 521 — 4, LC 85 — 28408  
1986

## Language, Form, and Inquiry: Arthur Bentley's Philosophy of Social Science

James F. Ward

"In the beginning of his academic career, Bentley (1870 — 1957) appeared to adhere to a reformist idealism, and Georg Simmel is prominent among his early influences. Although he initially saw the mind as 'the central unit of analysis in social science,' he later (influenced by Dewey's pragmatism) rejected the 'necessity of grounding social science in psychology.' Bentley always retained his belief that a valid social science can study 'activity' only in terms of 'relations among men,' and he is often, according to Ward, mistakenly seen as a behaviorist along the lines of Skinner. A balanced assessment based on Bentley's published and unpublished writings."—*Library Journal*

"Ward's treatment of Bentley's legacy is scholarly, comprehensive, and objective. Presenting Bentley's views, he does not engage in polemics and his criticism is limited to brief remarks in the last chapter, where he correctly deplores the incompleteness of Bentley's idea of formalism as applied to scientific inquiry in the social sciences.

"In the light of Ward's admirable exposition of the significance of Bentley's contributions to the philosophy of the sciences, it is clear that Bentley deserves more attention and recognition than he has received. This book should go far in rectifying the neglect of Bentley's contributions."—*Annals, American Academy of Political and Social Science*

288 pp., cloth \$24.00/sd  
ISBN 425 — 0, LC 83 — 18006  
1984

## Philosophy, Literature & the Arts

### Artwriting

David Carrier

*Artwriting* is a philosophical study of the history of recent American art criticism. David Carrier posits that the story of criticism from Clement Greenberg's work to the present demonstrates the gradual development of a self-critical awareness about such texts that parallels, in some remarkable ways, the discoveries of the poststructuralists.

Carrier argues that an artwork can be understood only relative to interpretation, a function of criticism. But unlike art history, art criticism cannot arrive at a consensus about what makes a "true" interpretation of an artwork. Criticism can only appeal to the persuasiveness of alternative critical narratives in determining an artwork's meaning and value.

Carrier begins by comparing Greenberg's theory of modernism to Ernst Gombrich's history of the naturalistic tradition and shows that genealogies of art styles are not adequate bases for choosing between art interpretations. He then demonstrates why Michael Fried's and Adrian Stokes's alternative antihistorical attempts to ground art interpretation in the presentness of an artwork are also inadequate. Explaining how art critics interested in structuralism have begun to overcome the limitations of these approaches leads Carrier to contemporary criticism.

All these viewpoints, he concludes, have been superseded in part by an awareness that today the role of criticism can be understood only in relation to the art market system in which critics as well as artists, dealers, collectors, and

museums play a role. In thus becoming self-conscious about the inherently suasive role of artwriting, contemporary art criticism, when successful, achieves persuasiveness in the marketplace.

"Carrier has many interesting things to say, not only about art criticism, art history, and the relation between the two, but also about historiography and criticism in general. His accounts of the art historians and critics with whom he deals are perspicuous. I especially like the way he grounds the high discourse of art history and criticism in the realities of the market situation."

—Hayden White, University of California, Santa Cruz

Associate professor of philosophy at Carnegie-Mellon University, David Carrier is co-author of *Truth and Falsehood in Visual Images*.

176 pp., illustrations  
cloth \$20.00(sd), paper \$9.95(sd)  
ISBN 561 — 3(cloth), 562 — 1(paper)  
LC 86 — 24995  
June 1987

## Truth and Falsehood in Visual Images

Mark Roskill and David Carrier

"The authors begin their interesting study by offering their readers no basic assertion as to what makes a visual image true or false. They argue very persuasively that there are at least two traps lying ready to ensnare those foolhardy enough to attempt definition of truth and falsehood. We edge our way between both but are very likely to be caught by either. On the one hand we can claim (following Gombrich) that the words 'true' and 'false' can no more attach to a work of art than can the words 'blue' or 'green' attach to a statement. Despite this, on the other hand,

we find ourselves asserting that art influences our beliefs, knowing that to make such an assertion implies some notion as to the truth or falsehood of that which can have this evident effect! Roskill and Carrier pick their way gingerly through the pitfalls towards a partial and preliminary definition. They rest their little book upon the contention that 'visual images cannot be true or false in the sense that propositions of science or mathematics are true or false, but that they can be considered true or false, or come to seem that way, in the varying senses in which we ascribe truth to an account of a significant historical event or a person's behaviour; to a document such as a will with a series of signatures on it; and to a perspective on social and political values held in a particular period or community.' This is all quite straightforward and the four chapters of the book (On the nature of a true visual image and how to find one; Painting and Advertising; the force of implication and suggestion; Visual lying; on the nature of falsehood in art and photography; and How to analyze truth and falsity in visual images) work through this preliminary definition highlighting its strengths."—*British Journal of Aesthetics*

160 pp., illustrations  
cloth \$16.00(sd), paper \$8.95(sd)  
ISBN 404 — 8(cloth), 405 — 6(paper)  
LC 83 — 5123  
1983



## Art and Concept: A Philosophical Study

Lucian Krukowski

Addressing the important and timely question of what it is to know something as an artwork, this volume explores the relationship between works of art and the concepts, evaluations, descriptions, and explanations that we use to account for them. Lucian Krukowski proposes that the origin, meaning, value, and even ending of an artwork can be best understood by examining the interplay between its concrete and theoretical aspects: i.e., that what an artwork says or shows includes what is said or shown about it. In Krukowski's view, this relationship is highly volatile, with artworks achieving and relinquishing both status and value as their stylistic alliances with other works prosper or wane over time.

Krukowski, a professional philosopher and a working painter, brings special insight to a number of key issues in this debate, focusing primarily on modern, avant-garde art. He discusses both the European and the American versions of abstract and nonobjective art through the Hegelian concept of historical progress and the Kantian concept of formal autonomy, and he examines Theodor Adorno's attempt to reconcile "radical form" and "social criticism" in the context of twelve-tone music. He then explores a distinction between "art" and "non-art" by questioning whether there are things we "ought not" appreciate.

The later chapters, responding to the writings of Joseph Margolis, Arthur Danto, and George Dickie, provide a comprehensive theory on the ontology of art.

"Krukowski's skill in moving through the relevant materials is impressive. He

obviously knows the art of the period, the theories of such art, as well as a wider philosophical literature—ranging from Kant through Hegel to contemporary authors—that permits him to range rather freely (but with point) through a thicket of examples and conceptual distinctions of a rather daunting sort. . . . the book is at its best wherever Krukowski fixes on particular comparisons (e.g., Ad Reinhardt and Jackson Pollock, or Mondrian and Kandinsky) or when he is explicating a pertinently difficult author."

—Joseph Margolis, Temple University

Krukowski is professor of philosophy and department chair at Washington University, St. Louis.

192 pp., illustrations, cloth \$25.00(sd)  
ISBN 563 — X  
September 1987

## Thinking about Music: An Introduction to the Philosophy of Music

Lewis Rowell

"This is a welcome book, one which brings together two intimately related areas which have tended to keep themselves apart: the history of ideas about music—the traditional territory of 'Aesthetics' . . . and the broader area of all the kinds of questions one can ask about it. And it is the latter which determines the special character of this book. . . . Thus, though it is not concerned with 'a philosophy' or 'philosophies,' it is centrally concerned with the questions which are implicit in the history of ideas about music or could be asked about music. In a climate of discussion which places so much weight on 'answers' through specialization—either in terms of historical



period or detailed analytical approach within certain traditions, this is assuredly valuable.

"The subject is approached in three phases, its eleven chapters covering, first: the kinds of questions that one can ask and the nature of the subject of which one asks them; the main ideas which have attached to the discussion of music from the Greeks to the present and more detailed discussion of deep themes in what has receded, including two final chapters on Non-Western Music and 'New Music.' . . .

"In its own terms, it offers an ideal starting point to a vast subject, a framework to which the numerous and seemingly disparate writings which often escape the attention of students can be related—and a model of the clear and uncluttered thought and expression which is not the least important quality of any text presented to the higher undergraduate or post-graduate who is the most likely recipient of its wide and stimulating culture."—*British Journal of Aesthetics*

304 pp., illustrations

cloth \$25.00(sd), paper \$10.95

ISBN 386 – 6(cloth), 461 – 7(paper)

LC 82 – 21979

1983

## The Aesthetics of Movement

Paul Souriau

Edited and translated by

Manon Souriau

Foreword by Francis Sparshott

"When Marcel Duchamp's nude descended the staircase in 1912, she was following the lead of Eadweard Muybridge, whose stop-action photographs a generation earlier pioneered the scientific study of motion. Like Duchamp, the French philosopher Paul

Souriau (1852 – 1926) was inspired by Muybridge, whose photographs of human and animal locomotion illustrate this first and excellent translation of 'The Aesthetics of Movement' (1889). In the book's text and photographs, movement is dissected—birds in flight, water cascading over rocks, a gymnast on a balance beam, fireworks, ice-skating. Souriau believed in the sovereignty of science as those of an earlier age believed in the infinite wisdom of God. 'Ideally,' he wrote, 'aesthetic judgment would be entirely based on reason.' But first the study of beauty must be removed from philosophy and relocated in the realm of physics, physiology and psychology. That is the plan of this study, as Souriau attempts to divorce judgments of taste from the subjective anarchy of feelings by developing a scientific esthetic based on principles derived from mechanical laws. Informed by this *fin de siècle* industrial consciousness, Souriau's standard of beauty, unsurprisingly, turns out to be functional efficiency—'the intelligent adaptation of things to their end.' Souriau's eloquent prose conveys both a scholar's dispassion and a preacher's righteousness, but his rational estheticism is not simply a testament to a bygone era. Like the Cubists' decompositions and the Futurists' dynamism, Souriau's systematic approach to movement adds dimension to our perception of the world."—*New York Times Book Review*

184 pp., illustrations, cloth \$22.50(sd)

ISBN 412 – 9, LC 83 – 10366

1983

## Act and Quality: A Theory of Literary Meaning and Humanistic Understanding

Charles Altieri

"How does one determine the intelligibility of literary discourse? Altieri tries to answer by linking meaning to use and to action. From Wittgenstein and the nature of the linguistic sign to speech act theory and Grice, from an analysis of action to a test of action theory and the interpretation of Williams' poem 'This is just to say,' Altieri skillfully develops in Part 1 of his study a general framework of meanings and actions that is profitably exploited in Part 2. Both continental and Anglo-American philosophic traditions are well integrated in this dense, richly annotated, well-written book. Recommended."

—*Library Journal*

"No American book on critical theory published in the past decade has offered a comparably inclusive view of how we might change our thinking about literary criticism. . . . Altieri's book secures its place as an almost unavoidable reference point for future critical theorists. He has made it possible to think again in terms of an American critical practice, restored to its traditional openness to Continental thought, and adequate to account for the place that literature occupies in education and culture."—Wallace Martin, *Modern Language Quarterly*

Charles Altieri is professor of English at the University of Washington.

352 pp., cloth \$27.50(sd), paper \$12.95(sd)

ISBN 327 — 0(cloth), 428 — 5(paper)

LC 81 — 2147

1981, OBEC

## Hermeneutics: Questions and Prospects

Edited by Gary Shapiro and Alan Sica

"It was not long ago that the word 'hermeneutics' was virtually absent from philosophical discourse, particularly in the English-speaking world. This, however, has all now changed. In the recent past there has been an accelerated interest in hermeneutics. This has taken place not only in the field of philosophy but also in the cognate disciplines of the social sciences, literature, semiology, rhetoric, and communication. This recent interest in hermeneutics illustrates a peculiar binding of the old and the new. . . . A singular contribution of the present volume. . . . is that it renders explicit the common and encompassing hermeneutical concerns that vitalize so much of the current research in philosophy, literature, and the social sciences.

"The assembled essays that comprise the current volume represent the thought of internationally recognized scholars in their particular areas. The format has a tripartite structure: (1) Philosophy and Hermeneutics; (2) Literature and Hermeneutics; and (3) Social Science and Hermeneutics. . . ."

The book "is an important and timely addition to the growing literature on hermeneutics. The collected essays encompass a wide-ranging spectrum of philosophical, scientific, and literary topics as they relate to the theory and strategy of interpretation."

—*Philosophy and Rhetoric*

Contributors are Emilio Betti, Gerald Bruns, Fred Dallmayr, Paul de Man, William Dray, Hubert Dreyfus, Hans-Georg Gadamer, Anthony Giddens, Rex Martin, J. N. Mohanty, Susan Noakes,

John O'Neill, Richard Palmer, Gayatri Chakravorty Spivak, and Gary Stonum.

320 pp., cloth \$25.00(sd)  
ISBN 416 — 1, LC 83 — 17890  
1984

## The Economics of the Imagination

Kurt Heinzelman

"An analysis of the structure and tropes of economic discourse, both in texts of economic theorists, including Adam Smith, Ricardo, Malthus, Marx, Jevons, Mill—and in poetic texts which react to use, and transform economic discourse—Spenser, Blake, Wordsworth, Ruskin, Yeats, Frost, Pound, and Williams."—*Poetics Today*

Naming this book one of the Outstanding Academic Books of the Year, *Choice* wrote: "An excellent and most welcome volume. Literary critics, among too many others, have recently been so intimidated by the mathematical posturing of economists that they have failed to recognize the fact that most economic approaches are extended metaphors. Heinzelman's ability to engage both the literature of economics and the economics of literature is impressive and rewarding. . . . The subject is complex and there is not much recent precedent to set a context, though the author recognizes historical precedent. Close reading is rewarded. If this is an example of interdisciplinary studies, we should invite more of it. Highly recommended."

352 pp., cloth \$22.50(sd)  
ISBN 274 — 6, LC 79 — 4019  
1980

## Home Remedies

Martin Pops

This sequence of seven essays ranges widely in its consideration of literary and artistic subjects: from French painters to English novelists to American dancers, from classical mythology to Maxwell's Demon. Martin Pops is, at once, provocative and entertaining, serious in his enterprise yet playful in his style.

"*Home Remedies* presents a theory of postmodern art in the context of a reading of the psychology of American culture. The book's structure is somewhat like that of a collage, with chapters on different cultural domains at once developing and countering the analysis. The style is elegant and witty, with each sentence carefully composed. . . . Pops uses the aesthetics of postmodernism in his own writing, but in a self-conscious reflective way. The result is a unique but highly pertinent contribution to a contemporary sensibility, as well as a quite beautiful piece of writing."—Cary Nelson, University of Illinois

160 pp., illustrations  
cloth \$17.50(sd), paper \$7.95  
ISBN 448 — X(cloth), 449 — 8(paper)  
LC 84 — 2647  
1984



# Religion and Society

## The Collected Essays of Christopher Hill

Christopher Hill

"Hill is the master historian of his chosen field."—*American Historical Review*

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1985

## Jonathan Edwards

Perry Miller

Introduction by Donald Weber

When Perry Miller's intellectual biography of Jonathan Edwards appeared in 1949, it was heralded as a major contribution to American cultural history. Continuing his earlier rehabilitation of the Puritan mind, Miller singlehandedly restored the figure of Edwards from the image of a reactionary, "fiery" Puritan to that of an artist whose vision summarized, in Miller's favorite phrase, "the meaning of America." *Jonathan Edwards* revolutionized the study of its subject and remains the starting point for discussion of the Edwardsean legacy to American literature and culture.

On publication, the book received many outstanding reviews, including: "For the first time it may be said that Edwards, the artist working with ideas, emerges as a world figure."

—*Saturday Review of Literature*

In his comprehensive introduction, Donald Weber charts the cultural history that lies behind Miller's study, including analyses of the image of Edwards in early twentieth-century literary criticism, the recovery of Edwards in the 1930s, the impact of neo-orthodoxy (especially the example of Reinhold Niebuhr for Miller's Edwards), and *Jonathan Edwards's* place in the canon of Miller scholarship.

Perry Miller's many books include *The American Puritans: Their Prose and Poetry*, *The New England Mind: From Colony to Province*, and *The New England Mind: The Seventeenth Century*.

384 pp., paper \$11.95(sd)

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1981

## Witchcraft, Magic, and Religion in Seventeenth-Century Massachusetts

Richard Weisman

*Witchcraft, Magic, and Religion in Seventeenth-Century Massachusetts* received an honorable mention in the annual book award competition of the Society of Colonial Wars.

"In the Massachusetts Bay Colony, the devil was 'a codefendant in virtually all criminal indictments' and witches were his agents. But Richard Weisman, a sociologist at York University in Toronto, argues that the people accused of being witches didn't start the trouble. Rather, they were caught up in a conflict generated by angry villagers, insecure clergymen, and litigious magistrates, whose interests were served by persecuting witches. . . . In this intriguing book, Mr. Weisman succeeds in explaining the complex interaction of religion, government, and popular feeling that led to the execution of 20 people at Salem."

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—Richard P. Gildrie, *Journal of American History*

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—Bernard Rosenthal, *New England Quarterly*

288 pp., paper \$9.95(sd)  
ISBN 494 — 3, LC 83 — 15542  
1983

## Religion, Society, and Utopia in Nineteenth-Century America

Ira L. Mandelker

"The strong point of this book is that it combines a macroscopic analysis of nineteenth-century American cultural values with a microscopic analysis of a specific utopian religious community [Oneida, New York] that attempted to transcend those values. The result is a uniquely penetrating account of the inherent tensions between American religion and secular values.

"The study is cast in a distinctively Weberian theoretical framework. Rejecting approaches concerned with the structure and organization of religious communities, it seeks to explain how ideology and theology interact to shape the destiny of a religious community. Mandelker correctly seizes on Weber's argument that areas of tension between the sacred and the secular have tended historically to serve as foci of prophetic or charismatic inspiration. Thus, the interface between religious and secular values in American history provides the natural ideological setting in which to examine utopian experiments; and conversely, an examination of utopian experiments concerned with resolving or transcending sacred/secular tension offers a window into the deeper structure of American values. . . .

"On the whole, Mandelker's book represents a serious contribution to the sociology of religion. Students of contemporary religious movements should find it of special value as a comparison case from a period in American history that in many respects resembles our own. But sociologists interested in theory, collective behavior, and the sociology of ideology will also benefit

from its thoughtful and carefully presented discussion of cultural experimentation."—*Contemporary Sociology*

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1984

## **Gifts of Power: The Writings of Rebecca Jackson, Black Visionary, Shaker Eldress**

Edited by Jean McMahon Humez

"Over a decade ago, Sydney Ahlstrom proposed a basic paradigm—the black religious experience—for the renovation of American church history. The 'sin of omission' which characterized the treatment of that experience required a restoration historiography which would apply the model to other groups, traditions, movements, and individuals as well. Women, and their role in the development of religious institutions, have been major beneficiaries of such writing, as *Gifts of Power* so helpfully demonstrates.

"In providing a critical edition of the autobiographical works by Rebecca Cox Jackson (1795 — 1871), Jean Humez illuminates areas of both black and feminist concern. How a free black woman in early nineteenth century America acted and reacted during her spiritual metamorphosis from a devout participant in the life of the African Methodist Episcopal Church to her founding of a predominantly black Shaker community in Philadelphia constitutes an intriguing tale. The editor's brief, but highly informative, introduction sets the stage for the fascinating mixture of narrative, visions, dreams, and spiritual reflection which is the Jackson *corpus*. Humez notes the

similarity between Jackson's religious experiences (conversion and call to preach) and those reported by Jerena Lee and Amanda Smith (black Methodists in background), including the difficulty encountered when facing a male-dominated hierarchy."

—*Journal of Religious Thought*

"*Gifts of Power* is an extraordinary document. It tells us much about the spirituality of human beings, especially of the interior spiritual resources of our mothers and, because of this, makes an invaluable contribution to what we know of ourselves. A simple review could not begin to do it justice, for it is a contribution of many aspects, some readily comprehended, some not."

—Alice Walker, *Black Scholar*

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May 1987



## Prayers for Dark People

W.E.B. Du Bois

Edited by Herbert Aptheker

"This book is an inspiring collection of prayers written by the well-known black theologian and teacher at Atlanta University. Written during the period 1901 — 1910, Du Bois's prayers were intended primarily as a religious guide for his students. This collection also provides an excellent autobiographical outline of Du Bois's religious ethic. Aptheker's introduction presents meaningful insights into Du Bois's life and ideals, such as his criticism of the organized church, his work and learning ethic, and his political and social convictions. These prayers unfold simple and universal values, and Du Bois's honest and realistic approach offers the reader something very tangible to grasp."—*Library Journal*

"These prayers certainly make a valuable contribution toward understanding more of the great Du Bois, the man who resolved throughout his life as the Biblical Esther did: 'I will go unto the King and if I perish, I perish,' he quotes in one invocation. He seems to have found the source of his power by being the instrument of a greater Power. Looking closely at what is presented in these prayers one can begin to arrive at Du Bois's own definition of prayer, leading thus to the apparent conclusion that the man's entire life itself was truthfully a prayerful act."—Erskine Peters, *Black Scholar*

The complete published writings of Du Bois, in forty volumes, are now available from Kraus-Thomson.

88 pp., cloth \$12.00(sd), paper \$6.95

ISBN 302 — 5(cloth), 303 — 3(paper)

LC 80 — 12234

1980

## Black Pentecostalism: Southern Religion in an Urban World

Arthur E. Paris

"This is a fine sociological study of three black urban churches in Boston. In contrast to a sociological tradition that has disparaged black 'storefront' churches as chaotic, emotional, and exploitative, Paris describes these Pentecostal institutions as highly sophisticated, religiously based 'social constructions of reality.' Particularly valuable is Paris' attention to the historical roots of Pentecostalism in the rural South, his sympathetic understanding of religious language, and his interpretation of the important role of ritual in the lives of these believers. . . . his monograph represents a good beginning toward wider comprehension of a little-known world."—*Library Journal*

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1982

## Calvinism and the Capitalist Spirit: Max Weber's "Protestant Ethic"

Gianfranco Poggi

The book "provides a welcome long-range historical dimension to the uniqueness of the western notion of citizenship. In this elegant and parsimonious essay he combines the approaches from his theoretical reading of Tocqueville, Marx, and Durkheim and from his historical analysis in *The Development of the Modern State* (1978). Poggi's strategy is twofold: He reads *The Protestant Ethic* in the context of *Economy and Society's* theoretical analysis of economic action and of capitalism and of its historical treatment of the city. He also pays attention to the *Economic History*; but for the sake of keeping the focus on European history proper, he deliberately omits the comparative studies in the sociology of religion, as he does the 'Marx vs. Weber' issue.

"Poggi is not interested in undertaking another review of the vast literature on *The Protestant Ethic*. . . . He is right in arguing that a new attempt at restating the central argument as clearly and persuasively as possible is warranted, in view of Weber's own failures to do so and the persistence of crude misunderstandings and excessively fore-shortened renderings in the secondary literature. Aiming at a literate undergraduate audience, he succeeds well on this score in the four middle chapters."  
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Altina L. Waller

"The focus of this book is upon a single but sensational event of the 1870s, the Henry Ward Beecher and Elizabeth Tilton scandal, through which the author seeks to gain insights into the cultural and social contours of the Gilded Age. It is a sensitive and judicious presentation of this highly publicized adultery trial, placing it against a wider backdrop of religious thought, local politics, prominent public figures, ecclesiastical rivalries, and domestic transformations. Interest throughout is upon the nature of 'institutional changes and their psychological ramifications,' especially changes within the institution of marriage in Victorian America. Interpretation of the social conflict generated by the scandal takes priority over the author's narrative of the events surrounding the trial. The book is a demonstration of how an isolated event that is carefully unpacked may contribute to a fuller understanding of the complexities of a particular figure and a particular era. The book, which grew out of a teaching unit in an undergraduate history course, is a readable and informative monograph of interest and value to upper-division undergraduate students and to graduate students in American studies and women's studies."—*Choice*

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Edward Wagenknecht

"This book consists of essays describing the life, work, and ideas of six prominent Jewish women. Five were Americans—Rebecca Gratz, nineteenth-century philanthropist; Emma Lazarus, author of the poem on the Statue of Liberty; Lillian Wald, founder of the Henry Street Settlement and the visiting nurse movement; Emma Goldman, anarchist and political activist; and Henrietta Szold, founder of Hadassah, the women's Zionist organization that provided medical services in what was then Palestine. One of the six was English, poet and novelist Amy Levy.

"With the possible exception of Amy Levy, the women described here will be familiar to American Jewish historians. Each, except Levy, has been the subject of at least one biography, and Wald and Goldman left autobiographies. Wagenknecht's contribution is the skill with which he mines, synthesizes, and interprets the extensive primary and secondary material about his subjects, making it available to the nonspecialist as well as the specialist."—*Journal of American Ethnic History*

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